

Miscellaneous.

THE MISSION OF METHODISM TO THE EXTREMES OF SOCIETY.

BY REV. D. K. PRINCE, D. D.

(Address delivered in St. Paul's Church, Baltimore, at the Continental Conference.)

Lecky says, in his remarkable chapter on the "Religious Revival," in his valuable historical work—"England in the Eighteenth Century"—"that, although the career of Pitt, and the splendid victories by sea and land were dazzling episodes in the reign of George III, yet they must all yield in real importance to the religious revolution which had just begun under the Wesleys and Whitefield in England."

Born in a university, this great reformation found its first field of service in the almshouse and jail. Shut out of temples of worship by the Established Church, with which the first Methodist preachers were connected, the unchurched multitudes that never entered the walls of Christian sanctuaries, in the fields, in the market-place, at the mouths of their mines, around the tombstones in the cemeteries, offered to them their immense and deeply-moved audiences.

Of the adaptation of Methodism to the poor, the ignorant, and the vicious—the lowest extreme of society—there can be no question. Indeed, some within its own body, and many without, have been disposed to think that this is its principal, if not its only, hopeful field. Masses of people that failed of being reached by all the existing instrumentalities of the day, at once, with the deepest emotion, and with amazing results as to character and social condition, responded to the earnest and tender, open-air discourses of these early preachers, wearing the opprobrious title of Methodists. The collars of Kingswood stood with tears washing white channels down their cheeks under the sermons of these evangelists, and astonishing spiritual reformations occurred even among the brutal criminals of Newgate Prison. Lecky attributes the salvation of England from the horrors of the French Revolution to the effect of this marvelous reformation in the lower and middle classes of the English population; and more than this, he finds in it the cause of the recovery of England from almost universal deism, the birth of all the great Christian charities which now compass the world in the breadth of their mission, and the efficient inspiration to the extraordinary advances in all lines of social and economic improvement characterizing the civilization of the nineteenth century.

The special adaptation of Methodism to this mission among the poor, the ignorant and the vicious, is seen in many of its features. When our Lord chose and sent out His earliest apostles, they were men of the people, untrained in schools, but well-trained by Himself; familiar with the habits of the people, speaking in their common language, touching them at every point of human sympathy, knowing their spiritual difficulties and needs. The time came when another order in His ministry was called into the field, but at the first the men of the people were the Evangelists. So Mr. Wesley was impelled by unmistakable, providential intimations, somewhat reluctantly, at first, on his own part, to call to his help the extraordinary lay talent, which offered to him its service, bearing the credentials of no school, but the unquestioned seal of a heavenly call, and to thrust it out into this wide-opened field. The out-of-door preaching and the lack of scholastic training rendered a manuscript discourse impossible. They could only speak out of the overflowing fullness of a heart powerfully moved by the Holy Spirit. These unlearned but eloquent men, familiar only with the Scriptures and a rich personal experience of the doctrines of grace, stood before these morally neglected people, and declared, with all the earnestness of a profound conviction, without the intervention of a manuscript, in the vigorous and plain language of working-men, the divine change that had been wrought in their own hearts, the infinite and impartial love of God for all the race, and the efficacious atonement of Jesus Christ. They met, also, by familiar illustrations, the common hindrances and temptations in coming to God for pardon, for peace, and for power over sin, and exhorted, with overwhelming earnestness, "their brethren after the flesh" to "flee from the wrath to come."

There has never been a period in the history of a quarter of Methodism, with all her schools, her colleges, and seminaries, with her many highly-educated pastors, when it has not been found necessary to call a large portion of her ministry from men outside of the training of her institutions. There have always been thus providentially thrust into her ministry these men of the people, with rare natural endowments, but with their habits, language and sympathies closely allied to the laboring classes, and able and eager to address them in terms that awaken the kindest and strongest responses. It is this that has enabled the church to keep up her aggressive power and to make constant and large advances outside of her constituted fellowship. Indeed, it is the human secret of her almost uninterrupted revivals.

Besides this, from time to time, special, and, occasionally, somewhat eccentric, but devout, ministers have been providentially called out and sent into the field. Our itinerant and elastic polity has rendered the introduction of this element both safe and often very effective. There is always sliding down through our Christian institutions a large body of persons that seem almost beyond the reach of our established instrumentalities. The sound of our Sabbath bells, the open doors of our sanctuaries, the sight of Sabbath-keeping people, awaken no spiritual desires in their hearts, and they seem impervious

to all ordinary Christian approaches. We have had, from time to time, rising up among us, these peculiar and singularly endowed men; these rough John the Baptists in the garb of the wilderness, these unaccountable men, who, against all human reasoning, reach with astonishing power and success this morally inert mass and awaken it into spiritual life. Such a man was Lorenzo Dow, who never failed to draw a crowd unaccustomed to worship, around his extemporized pulpit, and who secured hundreds of true and faithful disciples of the Master from among the most pronounced foes of revealed religion and the subjects of the lowest temptations. In different guises, other prophets of the desert have from time to time appeared, bearing the marks of a heavenly call, and speaking to the publican and prodigal with an almost irresistible voice. Such was Edward T. Taylor, the great preacher to the men of the sea, a natural poet without the ability to write a stanza, who, although he could not read his text or his hymn at first, could preach with such mighty power that thousands were converted under his ministry. He drew around him a class that before his time had hardly been reached with any marked success by the regular pulpit, and made his name fragrant asointment poured forth in all the commercial ports of the world.

At this hour we are not without many of these exceptional men, who are constantly breaking out into the ranks of the unchurched and apparently morally hopeless, and are gathering the lost children of God into Christian folds. Our admirable system of supervision and means for Christian nurture afford the happiest measures for training and saving these persons snatched "as brands from the burning," and ignorant of religious truth and duty. The familiar social prayer-meeting with its voluntary services, the class-meeting with its experimental testimonies, and the evangelical and hearty singing, have afforded an inviting and improving school for the religious training of such new disciples. Our revivals have been largely kept by these agencies from being simply temporary tornadoes of feeling, dissipating themselves by their own ungoverned force. Of the power of this one element of Methodism to aid in the work of Christian civilization, John Richard Greene bears testimony in his "History of the English People." "Charles Wesley," he says, "a Christ Church student, came to aid in this sudden and startling light"—referring to the astonishing reformation of the hour. "He was," he goes on to say, "the sweet singer of the movement. His hymns expressed the fiery conviction of his converts in lines so chaste and beautiful that its more extravagant features disappeared. The wild throats of hysteric enthusiasm [as our church historian esteemed this powerful movement] passed into a passion for hymn singing, and a new music impulse was aroused in the people which gradually changed the face of public devotion throughout England."

But the power which the Methodist preacher had over the masses of the people arose from the evangel he had to deliver. The Methodist minister has never been obliged to preach an apologetic gospel. He has not been forced to justify the purposes of God towards man. He has had little occasion to reconcile divine sovereignty with human responsibility. He has been permitted to declare, without hesitation or qualification, the impartial love of God for every man, and to offer a Saviour able and willing to save every sinner upon the earth. The system of grace which he has preached has readily commended itself to the common-sense, the spiritual apprehension and necessities of every hearer. He has been permitted to declare the Fatherhood of God, the brotherhood of man, and the solemn and sublime freedom of every soul to accept or reject the simple and effectual offer of grace. Joseph Cook once said that Methodism was a system of grace specially adapted to the pulpit, as it could be preached readily.

From the first the Methodist preacher gave utterance to a gospel which he had himself experienced, and in the present enjoyment of which he was living. Lecky says, "The scene which took place in Aldgate Street [where, under the reading of Luther's preface to the Epistle to the Romans, Mr. Wesley felt his heart strangely warmed] formed an epoch in English history." It was this supernatural renewal of the heart, the introduction of a new and victorious life, the divinely-attested recovery in the soul of the image of God, as the direct and promised work of the gospel of the New Testament, and the personal experience of the preacher, that gave the Wesleyan evangelist his power over the uncultivated masses, and over the higher and educated classes as well.

There are two great human wants of which all are conscious—the deepest in our human nature—a divine power for sin and a divine power to overcome temptation, which the experimental preacher met in his discourses. The mere preaching of the love of God and the beauty of holiness would do little for the dispirited, beer-and-whiskey-drinking, coarse and criminal men of Kingswood and the Moorfields. It is this that has enabled the church to keep up her aggressive power and to make constant and large advances outside of her constituted fellowship. Indeed, it is the human secret of her almost uninterrupted revivals.

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to believe possible in their own case. The personal experience of the preacher was the most convincing of all the apologies that he could offer, and gave an irresistible force to the utterance of the inspired promise—"If any man will do His will He shall know of the doctrine."

This Wesleyan revival was, therefore, a grand reformation. It was, indeed, what Lecky calls it, "a religious revolution." It did not expend its force in crowded and heated conventicles, in overwhelming excitements, in passionate ejaculations, in the temporary loss of physical strength, in simply breaking away from former ecclesiastical faiths, but it was a mighty physical, social, and religious resurrection. The whole face of the community was changed. Evil habits and associations were renounced. Diligence and faithfulness in business, temperance and purity in life, as well as a conscious sense of the divine favor, and a glad elevation of heart, attended the work. And this has ever been the fruit of the Wesleyan movement in England and America, down to the present hour among the apparently morally-hopeless populations of our cities. Between thirty and forty years ago, Rev. L. M. Pease, of our church, accompanied by a devoted band of Methodist ladies, went into one of the most wretched and desperate portions of New York city, near the Tombs—the City Prison. The whole vicinity had long been given up to vice, and its five converging streets were as notorious as the Seven Dials in London. The tenement houses on every side, loathsome in the extreme, were inhabited by the lowest and most abandoned of the city population. It was even dangerous to visit the locality in the daytime without the companionship of the police. One of the most terrible descriptions of misery and sin, in all his books, is that of the night-tour of Dickens, when visiting this country, through this awful region of moral despair, accompanied by the guardians of the night. The first, and for a long period, the only place of worship, and the refuge for any seeking reform, was the notable "Old Brewery"—the scene of many midnight murders, and the home of vice and crime in every form. Standing in the centre of this scene to-day upon a neat park, and asking the question, "Would you see the evidences of the divine mission of Methodism to the outcasts of society?" the answer would be the same as the inscription upon the memorial tablet of Sir Christopher Wren in St. Paul's Cathedral, "Circumspice"—Look around you! Every physical feature of the place, as well as its moral character, has been redeemed, and hundreds of the most hopeless of men and women have been snatched from a temporal and eternal perdition, and have been made "to sit together in heavenly places in Christ Jesus." This decisive experiment has been repeated in several other of our large municipalities, and is successfully going on under our ministry in the Southern portion of our country, on the line of emigration at the West, in Utah, and in many foreign lands. The whole history of the church during its first century is one continual illustration of its peculiar adaptation and mission to the humblest and most neglected classes in society. When Methodism forgets this and ceases to carry her message to the poor and the prodigal, "Ichabod" will be written upon her front, she will have lost her crown, and her glory will have departed from her.

(Concluded next week.)

LETTER FROM OHIO.

MR. EDITOR: As I used to write letters for the HERALD from Cincinnati a few years ago, I thought this evening it might not be unacceptable to you to receive a short communication from one of Ohio's thriving inland towns. Piqua had, by the census of 1880, a population numbering 8,000, and has since then considerably increased in size. It is situated on the Dayton & Michigan railroad, eighty-eight miles from Cincinnati, on the direct route to Toledo and the great lakes of the north and northwest. There are a number of manufacturing establishments here, such as paper mills, woolen mills, furniture factories, and one of the largest bent wood works in the United States. There are two good Methodist churches, two Presbyterian, two Baptist, one Episcopal, one United Brethren, two Roman Catholic, one colored Methodist and Baptist each, and perhaps two or three other smaller organizations here. So you see there is no lack for religious privileges in our midst.

I know of at least two subscribers even out here in this far-away town to ZION'S HERALD. Nearly all the churches have been holding extra meetings since the week of prayer, but as yet the conversions have been few, and the accessions to the membership also.

The roller skating rink arose struck out town with the week of prayer, and since then men and women, boys and girls, many of them members of the various churches, early and late, have been at it, until the churches have languished, and the schools have become demoralized; and the end is not yet. Good people, many of them, stand off and wonder "whereunto this thing will grow."

We hear the cry of hard times on all hands, but see little, indeed, that justifies such a cry. Everybody seems to have all they want, and luxury is met with in the homes of the people far easier than absolute want. Of course there are, perhaps, a few exceptional cases in most communities, but with the organized charities of our churches nowadays, the writer's observation is that there is but very little suffering in this country from poverty, unless it comes as the result of vice and dissipation. The winter set in early with us, and continues with unusual severity. There have been more snow and ice than for many years, and more nights when the mercury has sunk below zero than perhaps were ever known in this latitude. For many weeks the finest

ice has been taken from our creeks and ponds from twelve to eighteen inches in thickness, and yet the wheat is in good condition and the fruit, it is thought, uninjured.

"The Lord reigneth, let the earth rejoice, and let all the inhabitants of the world stand in awe of Him."

A. BOWERS.

Piqua, O., Feb. 4.

CHICAGO NOTES.

BY REV. C. H. ZIMMERMAN.

No more important work is being done by Methodism in this city than that of the "Chicago District Missionary and Church Extension Society." The society is quite young, and its income is very small, yet its report for the year 1884, just printed, shows that it has made the best possible use of the funds at its command, in planting and supporting missions in destitute portions of the city. It has eleven missions under its care, one of which was started during the past year. Its total receipts for 1884 were only \$7,556.55. With this sum it has helped to support ten pastors (all but two, students of Garrett Biblical Institute) in as many missions; has paid the salary of a missionary at large for the city, and has contributed about \$5,000 to church buildings and furniture. Three new mission churches have been recently dedicated: One, Nov. 30, at South Chicago, costing \$5,000, received \$1,450 from the society; one on 5th Avenue near 31st Street, Dec. 14, free from debt, cost \$8,000, of which \$650 was furnished by the society; and one Dec. 21, also without debt, at New City, cost \$4,000, of which \$2,361 was given by the society. Eight of the missions still hold their services in halls, though one is building a church, and several have secured lots preparatory to building. In nearly all cases aid is also given by the Clark St. Board. The total membership in the eleven missions is 651; number in the Sunday-schools, 1,865.

A surprising fact shown by the report is that only 37 persons contributed to the \$7,556.55 raised last year. Twenty times as many—indeed, every Methodist in the city and suburbs—ought to contribute, to the extent of his ability, to this grand work. The society modestly asks only \$10,000 for next year; but it could certainly use twice as much to advantage. In a city containing near 200,000 unevangelized people, hardly any limit can be fixed to the amount needed for mission work.

Gracious revivals are in progress in three of the city missions; also in Michigan Ave., Wabash Ave., Oak Park, the Norwegian, and Emmanuel, churches. Rev. Thos. Harrison began a revival at Ada St., Jan. 1, in which between three and four hundred persons have been at the altar as seekers. Mr. Harrison closes his labors there in February to go to Trinity Church. A good work is being done at Halsted St. Methodist Church among the Bohemians, through the labors of a Bohemian evangelist. There are said to be 40,000 of these people in Chicago, most of them located in the northwest part of the city.

At the annual meeting of the Social Union, Jan. 20, J. B. Hobbs was re-elected president, and Rev. T. P. Marsh, secretary. There was a large attendance at the recent banquet of the Union. Addresses were made by Dr. Ridgway on the "Continental Conference;" by the well-known Baptist minister, Dr. Henson, on "Fraternal Greetings;" by Dr. Edwards on "Our Connectional Celebrations;" by Dr. Carry on "Reminiscences;" and by Bishop Fowler on "The Outlook."

The many friends of Dr. A. C. George will regret to learn that he has been seriously ill with typhoid fever for more than a month. At first there was doubt about his recovery; but latest news indicates that he is slowly improving.

The winter term of the Northwestern University opened with an increased attendance of students in the preparatory school, and about the usual number in the other departments. No institution of the church is more careful of the religious culture of students.

The event of greatest interest in this suburb was the course of five lectures given, Jan. 26-30, by Rev. J. M. Buckley, D. D., editor of the *Christian Advocate*, on "The Art of Extemporaneous Speaking." The lectures were under the auspices of the Garrett Biblical Institute, for the special benefit of its students; but they were delivered in the First M. E. Church, in order that all might have an opportunity to hear them—a privilege of which the citizens generally, and many preachers from the city, gladly availed themselves.

Evanston, Ill.

LASSELL SEMINARY.

To visit the above institution, go through the various rooms, and spend some time with each class, is attended with great personal pleasure, and makes a good and permanent impression on the mind. The above was my experience, however it may have been, or may be, with others. On Jan. 23, while the thermometer stood in the vicinity of zero, I found my way up to the Seminary, and was soon under the escort of Mrs. Noyes, and by that lady was introduced to some of the teachers, who were putting their classes through the usual routine of every-day drill.

First, let me speak of the location. Here Lassell enjoys enviable pre-eminence, standing as it does on a hill with surroundings which would indicate that in summer the scenery would be invitingly grand, and only a few moments' walk from the Boston and Albany depot. "The grounds cover more than six acres, are tastefully laid out, and afford plenty of room for walks and outdoor sports." The building itself will soon be like the silk umbrella when John B. Goagh describes as having been presented to his niece, which had been repaired and renewed so frequent-

ly as that only one rib remained, and yet she claimed that it was still the original umbrella. So much has been added to the original building, that its appearance must have changed greatly since the present administration assumed control.

From the inspiration which my visit enabled me to make, I should consider that the comfort, convenience and health of the students are carefully provided for. As I passed from room to room, and noted the nature of the work that was being done, and the varied facilities afforded for doing the work well, I was convinced that in Lassell a first-class preparation for the work of life was given.

The idea seems to have prevailed in the past that between Lassell and local Conference seminaries there was more or less rivalry. It seems to me that such an institution as that at Auburndale is an imperative need in our church. Co-education (of the sexes may seem both the wiser and better way to many, while the honorable exceptions are evidently so numerous as to keep Lassell in a crowded condition all the time.

I heartily believe, with proper efforts on the part of our pastors—efforts tending to impress upon both parents and young people the value and importance of a thorough education, and a knowledge as to the actual cost of such, and the best place to obtain it—that all our needed schools and seminaries would be full. It is my impression that the opportunity of addressing the Annual Conference is not all that should be aimed at by those in charge of such places of learning; much, undoubtedly, can be accomplished thereby arousing the enthusiasm of ministers and friends who may be present, but occasional visits to our churches, with the chance of talking to parents and children together, and bringing home to both the advantages of such training as lie within their reach, and by argument showing that these advantages are within their reach, would, I think, be attended with marked beneficial results.

As I have already hinted, Lassell is crowded. Young ladies are there from Texas, California, and other distant States; and to about thirty-five have made application for entrance last fall, a negative reply had to be given for lack of accommodation. A thoroughly equipped gymnasium was receiving the finishing touches when I was there, which has been appropriately opened since. I entered Lassell with both the willingness and disposition to find fault, but although I looked carefully into all matters pertaining to my mission, I saw nothing to find fault with.

I do not entertain fears regarding the wisdom of an elective course, unless under very wise governance; but even in that respect, after probing one class in a very close manner, I concluded that a forceful, advisory and salutary word held both teachers and pupils in these matters, that no danger could reasonably be apprehended.

Geo. D. Lindsay.

An Echo from Maine to the Voice from Michigan.

I am not "shut in from my pastoral work by a blinding snow-storm," for, to my great grief, I am not assigned any pastoral work, unless the chaplaincy to the House of Representatives of the Maine Legislature involves "pastoral work." Seated quietly in the family of my host, Bro. E. H. W. Smith, in Augusta, I read with deep interest the "Letter from Michigan," signed by my old friend and brother, J. M. Fuller. Oh, how many associations of the past it stirred in my soul! Though I was not converted under the labors of your venerated father, Thomas C. Peirce, yet it was through my interest in him and his preaching that I was led to attend the Methodist meeting, which resulted in my attending the camp-meeting, in 1826, where I was brought to the Saviour. My dear friend and brother Fuller having been converted a short time previously, was a great help to me in my early experience. We were neighbors, attended the same school, joined the same church, were licensed and recommended to the New England Conference by the same quarterly conference, and in July, 1828, were received on trial in the Conference. He was appointed to Chelsea, Vt., and I was transferred to Maine, where I have spent my entire ministry.

I rejoice that my dear brother has been able all these years to perform "effective service," while disease has laid me aside from such service. I sometimes think that I have passed through pain and suffering enough to kill an ordinary man, but, thank God! I live to fight, with the strength I have, sin and the devil, if not in the "effective ranks," and I intend by God's grace so to work that the devil will know, and perhaps be glad, when I am dead. I am among "those old friends" who are right glad to hear from dear Brother Fuller. But where are the others? I know of but one or two now living. Of the twenty-eight who joined the New England Conference in 1828, I do not know of one who is now living, or, if living, is in the itinerant ranks, but Bro. Fuller and myself. With Bro. E. I am in my 78th year. I commenced to preach a few months before he did, as I commenced in July, 1827. I love the work of the ministry, and wish that my health would allow of my being in the "effective ranks." I feel like a chained tiger, and yet I would not murmur against that Providence that has placed me where I am. I love my dear brothers in the active work, and pray God they may never feel "these bonds." I heartily join in the closing sentences of Bro. Fuller's letter: "I do not regret that I gave my young life to the work of the ministry in the Methodist Church," etc.

But why do I scribble on this paper, especially interested in Bro. F. and myself are not here. Another generation of ministers has come upon the stage, more learned, more able than the fa-

thers, who may not be interested in the scenes that interest us. God help you, my younger brethren, and make you "a thousand times so many more as ye are!" When I get to that state of mind when I am in danger of envying the popularity of my younger brethren in the ministry, I pray God to take me to heaven. If there is anything that I can have no patience with, it is a complaining, fault-finding, superannuated preacher, who is jealous of the popularity and success of his younger brethren in the ministry.

But I ought to stop. At the risk of being tedious, I will, however, say that last Sabbath was a glorious day at Kent's Hill, the place of my present residence. Fifteen young men and women students of the Seminary were baptized by President Smith. Two were received to the fellowship of the church by the pastor, Bro. Lapham. Two others came with those that were baptized and took the baptismal covenant, they having been baptized in infancy. These are a part of the results of the glorious revival during the term now about closing. The evening prayer-meeting was one of marked interest. D. B. Randall.

Augusta, Feb. 18.

Our Book Table.

The cities of Boston, New York and Philadelphia have long been the centres of the book-making business, but Cincinnati, and especially Chicago, are beginning to contend, with their Atlantic competitors, for their proportion of the manufacturing trade in books, and are issuing, particularly two or three of the book establishments of the great lake city, very valuable and well-published works. There is another city, much further West, even on the shores of the Pacific, which is exhibiting the activity and mechanical ability, in the publication of books, of the most substantial Eastern houses. We refer, of course, to the House of A. L. Bancroft & Co., of San Francisco. The chief work of publication of this House is the extended and remarkably able and rapidly produced series of historical volumes of Mr. H. B. Bancroft, one of the partners of the House. It is rather a singular coincidence that the country should have two historians of the common name of Bancroft, writing at the same era, although the California author is much the younger man. Mr. Bancroft, of San Francisco, has introduced a new system of historical writing. All our leading historians employ copyists and amanuenses; but Mr. Bancroft has arranged a corps of cultivated scholars and writers. He has secured a vast and expensive library of ancient works in manuscript and printed, as well as made thorough personal visitations of the scene of his history, which covers the whole Pacific Coast of North America. By availing himself of the intelligent labors of this body of assistants, he is enabled to send forth from the presses of his establishment stout octavo volumes in rapid succession and to accomplish the work of several human lives in one. He first issued, in five noble volumes, "The Native Races of the Pacific Coast." These have been followed by two volumes on "Central America," two on "Mexico," one on the "North Mexican States," one on "California," and one on the "History of the Northwest Coast." The latter is the latest from the press. These volumes are published in their chronological order, and not in that of the relation they will ultimately hold to the set when completed—that is, before the whole history of one province is finished, the early and parallel volume of another is commenced. Thirteen volumes have been already issued. The first volume of the northwest coast covers the period from the middle of the sixteenth century to the close of the eighteenth. It recounts the various speculations and adventures in reference to the northwestern shores and seas, the origin of their populations, the early voyages, and the differences of opinion as to the original discoverers. The volume is written in a clear, commercial style. It relates in an interesting way the growth of the trade, especially the fur trade, along this coast, in which some of our early Eastern merchants were largely interested. The volume is a valuable addition to the literature which have marked the previous volumes are apparent in this. Mr. Bancroft has not studied the history of missions as wisely and thoroughly as he has the political and social history of the people. He makes little difference in his estimate of Catholic and Protestant missions. He speaks kindly enough of the personal traits of the missionaries of the northwest coast, and the excellence of their intentions, but has no appreciation of their success, or of the possible good they hoped to accomplish. "Speaking generally," he says, "all missionary effort is a failure. Such history pronounces to be its fate. Missionary effort is a failure, and the only reason for the darkness of its own religion, which God and nature have given it as the best for it, and to fix it on the abstract principles of civilized belief which it cannot comprehend. It seeks to improve the moral and material conditions of the savage when its very touch is death." If, in his tour through the northwestern provinces, Mr. Bancroft could have met Father Wilbur, and seen the result of his experiment of Christian civilization among his Indians, on their farms, with their mills, their schools and churches, his a priori opinions might have been somewhat changed. But we heartily congratulate Mr. Bancroft upon the successful progress of his great work. No considerable library can afford to be without its ample volumes. We heartily commend his agent, who is now securing subscriptions at the East, to the favorable consideration of our readers.

GRECK IN THE TIMES OF HOMER, by T. T. Timmisen. New York: D. Appleton & Co. 16mo, 302 pp. The author of one of the best text-books of Greek history presents in this portable volume an excellent picture of the social life, the customs and habits of the Greeks, during the Homeric era: Our young scholars will read his pleasant pages with delight and profit, and the older students in Homer will renew their interest in their old favorite, as they read afresh of the civilization of those heroic and somewhat mythical days. It is a very attractive little manual.

TITUS COAN; A Memorial by Mrs. Lydia Bingham Coan, with an Introduction by Rev. S. J. Humphrey, D. D. F. H. Revell, Chicago. 12mo, 247 pp. Mr. Coan was one of the most delightful of men and faithful of ministers and of self-sacrificing missionaries. His face was a perpetual benediction, and his spirit was heavenly. His devout and beautiful letters have been carefully gathered in this volume, and his half-century's earnest and successful work is recorded. It gives a very interesting account of the redemption of the Sandwich Islands from idolatry, and forms a valuable addition to our missionary literature.

THE CONGREGATIONAL S. S. and Publishing Society issue three valuable volumes in a new series of Normal Studies which they have just commenced:—

I. THE BIBLE: The Sunday School Text-book, by Alfred H. B. M. A. This is an excellent introduction to the study of the Bible, treating of its authenticity, genuineness, the canon, characteristics of the books, and the best modes of interpreting it to students in the Sacred Word.

II. PRIMER OF CHRISTIAN EVIDENCE, by R. A. Bedford, M. A. LL. B.: A simple and satisfactory grammar of Christian apologetics, forming an excellent introduction to its more elaborate study.

III. THE YOUNG TEACHER: An Elementary Hand-book of Sunday School Instruction. This volume discusses in a practical way the nature of the institution, its objects, and most efficient modes and aids. All these volumes are well adapted for the purpose proposed, and will form valuable additions to the young student's Biblical library. 75 cents each.

F. H. Revell, Chicago, publishes a volume, characteristic of the addresses under the title, TO THE WORK! TO THE WORK! Exhortations to Christians, by D. L. Moody. They are the same direct, simple, earnest, forceful, illustrated short discourses with which all who have heartily devoted evangelist have become familiar.

A POPULAR EXPOSITION OF ELECTRICITY, with Sketches of Some of Its Discoveries, by Rev. Martin S. Brennan, A. M. New York: D. Appleton & Co. 16mo. This is an untechnical and very interesting and instructive account of the remarkable progressive developments in this wonderful science, with sketches of the most noted discoverers and masters of it. It is written in a clearly and simply that even young readers will both comprehend and enjoy its descriptions.

Macmillan & Co. issue, in a cheap, but attractive form, the well-known and appreciated young children's classic in its field of literature—ALICE'S ADVENTURES IN WONDERLAND AND THROUGH THE LOOKING GLASS, by Lewis Carroll, with Ninety Illustrations, by John Tenniel. It is extraordinary and absurd enough to awaken the astonishment of any ordinary child, and still is not without its quaint lessons as to conduct and duty. In paper covers, 50 cents.

F. H. Revell, of Chicago, issues, in a thin octavo of 124 pages, a number of the earnest, Scriptural, and instructive addresses of Major D. W. Whittle, the evangelist. The volume is entitled, LOVE, WISDOM AND VICTORY. Those who have listened to the fervent speaker will welcome these mementos of his Christian labor, and others will find in them ample reason for his successful labor as a Gospel preacher. Price, 60 cents.

Ginn, Heath & Co. publish OUTLINES OF THE PHILOSOPHY OF RELIGION: Dictated by Adam Clarke, and Edited by Prof. Geo. T. Ladd, of Yale College. 12mo, 162 pp. This is a companion volume on Metaphysics by the same lecturer and translator. English students who have not enjoyed the privilege of listening in his own tongue to the great conservative German philosopher, but have heard of him through his enthusiastic disciples, will gratefully welcome these reports of his lectures. The object of this course of lectures is to inquire "how much of the content of religion may be discovered, proved, or at least confirmed, agreeable to reason." And this is done by a master of logic and a reverent disciple of Christianity.

From the same House we have, in paper covers, under the general title of "Divisions for Students," QUEEN OF HEARTS; A Dramatic Fantasia, by J. B. G. This is an evening's drama for an academic entertainment.

BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Vol. I. By A. H. Lewis, D. D. Published by American Sabbath Tract Society, Alfred Centre, N. Y. Paper covers, 30 cents. This is a very intense plea for the Sabbath, and is a valuable addition to the usual arguments for the change of the day. It bears the marks of a sincere conviction on the part of the writer, and of marked ability in argument and as a Scripture student; it is a confession to inability to admit all its premises or to feel the force of its conclusions. The late view, which has been strongly supported, making Thursday instead of Friday the day of crucifixion, takes away the force of the fifth chapter of "the change of the day theory." The pamphlet, on the whole, is the ablest defense of its theory that we have seen.

A. Knodsch, New York, publishes GRIKMAN SIMPLIFIED—a comprehensive grammar particularly adapted to self-instruction. The third number of this work is issued by the author, P. O. Box 1555, New York, in paper covers, 50 cents. It contains eight lessons from the 7th to the 15th. The arrangement seems to be scientific, and the process is amply illustrated.

SONG GREETINGS FOR HIGH SCHOOLS, by L. O. Emerson. Boston: Oliver Ditson & Co. Royal octavo, 160 pp., 60 cents, 66 a dozen. The name of the author is an adequate assurance of its value and adaptation to the spirit of the age. The illustrations are beautiful, and the exercises are ample, its songs are in good taste, and its inspiring music is arranged in four parts.

A. S. Barnes & Co. publish a very neat "BOYS' AND GIRLS' ATLAS OF THE WORLD," by James Monteth. It gives a short and excellent course of imaginary voyages, calling attention to all the natural scenes that would be witnessed, with products, inhabitants, cities, etc. It is a very successful effort to give a clear, condensed course in this important study.

Charles Scribner's Sons issue PERSONAL TRAYS OF BRITISH AUTHORS, edited by Edward T. Mason, with portraits. Two volumes have been issued. 12mo, \$1.50 each. The object of the author is to gather up scraps of literary and literary contemporaries, to throw light upon the opinions, lives and works of the several writers, sketches of whom are given in his attractive volumes. There has certainly been success in producing out of very familiar subjects, fresh and interesting pictures of our most familiar authors. The first volume embraces the lives of Byron, Shelley, Moore, Rogers, Keats, Southey and Landor; the second, that of Keats, Shelley, Byron, Moore, Rogers, Keats, Southey and Landor; the second, that of Keats, Shelley, Byron, Moore, Rogers, Keats, Southey and Landor. These volumes are very handsomely published, and make desirable additions to the illustrative literature of the day.

DADDY DARWIN'S DOVECOCK is a pretty little story, neatly published by Roberts Brothers, and written by Juliana Horatia Ewing, author of the popular little volume, entitled, JACKANAPES. 35 cents.

The Sunday School.

FIRST QUARTER. LESSON XI.

Sunday, March 15.

Acts 26: 1-18.

PAUL BEFORE AGRIPPA.

BY REV. W. O. HOLWAY, U. S. N.

I. Preliminary.

1. GOLDEN TEXT: "And he said, I am Jesus, whom thou persecutest" (Acts 26: 15).

2. DATE: A. D. 60; about August 1.

3. PLACE: CAESAREA.

II. Introductory.

For nearly two years Paul had been subjected, unjustly, to the restraints of Roman custody at Caesarea. The recall of Felix and the arrival of Porcius Festus in his stead had been the signal of a fresh outbreak of Jewish hatred against the apostle. The Sanhedrists tried to induce Festus to bring him to Jerusalem for trial, intending to have him murdered by the way; but the new procurator was too good a magistrate to yield to this pressure, and promised them, instead, a hearing in Caesarea in presence of the prisoner. Their complaints, when they appeared before the tribunal, proved to be so unlike what Festus had expected—so purely theological rather than criminal—that the governor proposed to Paul that he should yield to the clamors of his accusers and go to Jerusalem. This the apostle declined to do, maintaining, with dignified composure, that he stood at Caesarea's judgment-seat; where he ought to be judged; that he had done the Jews no wrong, and therefore no man had the right to deliver him into their hands, and then, to the surprise of the court, he effectually frustrated the designs of his enemies, and closed all local proceeding, by appealing to Caesar. His appeal was allowed, and while waiting for an opportunity to send his prisoner to Rome, King Agrippa and Bernice came to Caesarea to congratulate Festus upon his accession to office. Paul's name was mentioned to them, and the governor also hinted at his perplexity as to what charges he could formulate against the appellant. The king expressed a desire to see and hear the apostle, and Festus readily promised him a hearing. Herod's judgment-hall that day was thronged with a brilliant assemblage. The procurator "in his scarlet sagum," surrounded by his chiliaris in glittering armor, and a few chief dignitaries of the city, made a fine background for the royal guests who occupied the seats of honor on the occasion. Few men of that day could have faced this pomp of power without a tremor; but when Paul was led in, chained to his guard, there was naught in the scene to terrify him. He seemed rather to feel refreshed at the sight. It was an opportunity, unexpected and precious, to relate once more before leaving Palestine his marvelous experience, and "bear the name of Jesus before kings and the Gentiles." He rose to the occasion. Of all his recorded apologies this is the most memorable and impressive.

With an expression of unfeigned pleasure that he was permitted to defend himself before a king so "expert" in all Jewish customs as was Agrippa, Paul appealed to his own well-known "manner of life from the beginning," and the strictness of his Pharisaic training. He spoke of the cherished hope of his nation in a promised Deliverer, for which hope's sake, he declared, the Jews accepted him. That he had been realized for him in the crucified and risen Jesus, and "why," he demanded, "is it judged incredible with you if God doth raise the dead?" He acknowledged, however, that he had himself shared the delusion and unbelief of his countrymen, and detailed with what cruel ferocity he had persecuted them. But he had been mercifully arrested. He had seen in the bright noonday an intolerable light. He had heard a remonstrating Voice. And that Voice—the voice of Jesus—had commissioned him to go to the Gentiles and "turn them from darkness to light, and from the power of Satan unto God." At this point our lesson ends.

III. Expository.

1. Paul's Salutation (1-3).

1. Then Agrippa—Herod Agrippa II, king of Chalcis; tetrarch of the provinces formerly ruled by Philip and Lysanias (Luke 23: 1); superintendent of the Temple at Jerusalem, with power to nominate the high priests; living at this time in incestuous union with his sister Bernice, who with him had come to Caesarea to make a call of congratulation upon the new procurator, Festus; died A. D. 100, at the age of 73. He acted at this examination, as presiding officer. Speak for thyself. "Because I shall answer for myself" (Acts 26: 10). "I am a Jew" (Acts 26: 12). "I have been a Pharisee" (Acts 26: 13). "I have been a persecutor of the church" (Acts 26: 14). "I have been a blasphemer" (Acts 26: 15). "I have been a murderer" (Acts 26: 16). "I have been a persecutor of the church" (Acts 26: 17). "I have been a blasphemer" (Acts 26: 18). "I have been a murderer" (Acts 26: 19). "I have been a persecutor of the church" (Acts 26: 20). "I have been a blasphemer" (Acts 26: 21). 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The Family.

A MYSTICAL LESSON.

BY MRS. F. M. JUDKINS.

I walk down in the Valley of Blessing,
The angel of Faith dwells there,
On one side is the mountain of sorrow,
On the other the mountain of prayer;
Out of darkness in this valley,
Are known by the garments they wear.

I had told heart-tired of the human
Who could see only self, and the way
Which for them was the high road to travel
Out of darkness to lightness day;
While I saw them near high in their anthers
Like the voice of the wind did they pray.

I had sighed for the gift of the prophet;
I wished every talent my own;
I had fretted because of the voices
I could neither command nor rebuke;
And I spoke of my one little talent,
In the saddest and bitterest tone.

Then I thought, could it be I had never
Yet tasted the water of life?
Was it but a false dream of the real,
With the way leading only through strife?
Was it only to those on the mountain
That religion with blessings was rife?

Then a voice from out of the silence
Sounded into the depths of my soul,
"Thou shalt not covet thy neighbor's power,
Nor count his success thy heart's goal;
Let thy true light shine, and thy daily walk
Will show forth the Christian's control."

"Some were called to be teachers of men;
Some for prophets to point the way;
Some to sing on the high mountain top,
And some in the valley to pray;
But all may share in the welcome home
In the light of eternal day."

Now, although in this mystical valley
There are depths I never may reach;
Yet I willingly learn a new lesson—
A lesson I never may teach;
For there have been thoughts in this valley,
Too sacred to float into speech.

TWO EVENINGS IN LEIPZIG.

BY PROF. LOUIS MANNING JUDKINS.

"Ah, you come just in time for the
'Kommers,'" said the friend who,
a week ago, welcomed me to the Cam-
bridge of Germany.

"What is that?" I asked, true to a
national instinct for interrogation points.

"You will see," was the unelighting
reply; and Monday evening, Jan.
19, found us in the Leipzig Central
Hall, in a front seat of the gallery hos-
pitably opened to strangers.

Beneath us, around long tables well
(?) provided with beer-glasses and el-
egant lighters, sat more than a thousand
students, their gay red, blue, black or
white caps indicating the University
class or fraternity of the wearers.

Above and below, in graceful drapery,
if it were bunting, or floating free, if it
were flag or banner, in such odd con-
trast as to form a discord rather than a
"symphony of color," yet with good
general effect, hung, and fluttered, and
waved, and gleamed the blue and yellow
of Leipzig, the green and white of Sax-
ony, the black, white and red of the
Empire, with countless other combina-
tions, whose symbolism was clear
only to the student whose society color
it might be. One might lightly believe
that all last summer's rainbows had been
caught and made into festive decorations,
to celebrate the fourteenth anniversary
of the founding of the new German
Empire, and the coronation of Emperor
William I., at Paris, in 1871.

They were a brave sight, these young
Germans, as they responded lustily to
patriotic toasts, deafened us with
cheers, nearly strangled us with smoke,
and delighted us with national songs,
all to the purpose of assuring us, that
if opportunity offered, the new genera-
tion was equally ready to fight, bleed
and die for the Fatherland. That some
of them were already practicing, was
witnessed by their much-cour-plastered
visages. I remember one face which,
through these temporary repairs, looked
out as through a lattice, and made me
mentally thank God that the "Corps"
had not the ghost of a chance to flourish
on American college soil.

At the lower end of the hall, at a
raised table distinguished by a white
cover and a long row of burning wax
candles, sat members of the faculty of
the University, and the young student-
presidents of the societies. At the up-
per end, on the stage, a full orchestra
emphasized the "Hoch! Hoch!"
Hoch!!! which concluded each pa-
triotic speech and prefaced each fresh
draught of beer, drank for Germany's
sake, while Briarrose-handled, tray-less
Kellners made light work of replenish-
ing the glasses, twenty at a time.

The exercises opened with the pa-
triotic Arndt's national, hymn-like song,
familiar even to American ears: "Sind wir
verrent zur guten Stunde," followed
by a formal address from Prof. Dr.
Heinze of the University. This was a
carefully-prepared oration, delivered
with frequent reference to notes, and
in substance a defence of the German
people from the charge of idealism in
political life. A peroration, portraying
and exalting the true German citizen,
who should unite idealism and realism,
would suffer too much from translation
to be repeated here.

After this conventional opening of
the meeting, without at any time lack
of dignity, an agreeable absence of re-
straint prevailed, greatly promoted by
the singing of patriotic songs. These
were as frequently interspersed as the
hymns in a lively prayer-meeting, until,
amid waving of caps and shouts of
"Bravo!" sufficient to have made a
Prussian sign-post tremble with enthu-
siastic delight, speaker after speaker,
with waxing eloquence, had landed his
society, his university, his country, his
Emperor, or his ideal hero, Bismarck.

But no sounding words, however
glowing with patriotism and burning
with zeal, found so quiet an audience,
or left so deep an impression, as the
most thoughtful and excellent exhorta-
tion—for such it was—uttered by Dr.
Windscheid, the second speaker of the
evening, who represented the Universi-

ty, of which he is at present rector. I
wondered that every undergraduate, in all
the colleges of Christendom, could have
heard these paternal-fraternal words of
warning and counsel, offered by a man
whose wide renown and gray head sup-
plemented their force. Here are a few
stray sentences:—

"I have now entered my one hundred and
first semester in Leipzig University, and in
this life like a charm, which never yet escaped
any one who had truly taken part in it. You
have been truly told that this charm lies in
its freedom; but beware that you mistake not
the meaning of that word! Freedom does
not consist in liberty to indulge in 'high
times,' so called, but rather in that loyal and
unreserved dedication to learning, which
hand-faith allows to one to be our master.
From such a standpoint the student has a
right to that fine disciplining power, which
can tell whether the teacher lectures from the
heart, or superficially; whether he works
from considerations of vanity, or for the re-
wards of fame. There are those who wrongly
think to limit this freedom. Many years ago,
Savigny, though no great advocate of freedom
in general, held the most advanced views on
the subject of mental freedom for both teacher
and student. At the same time, he utters a
judicious warning to the undeveloped youth,
lest through this free freedom, he waste the
strength needed in mature life, in the par-
tisan strife incident to academic years."

"But the joy of this life consists not alone
in freedom, but also in comp-nomable so-
ciety. Take from it its social character, and
you have robbed it of one of the very ele-
ments of freedom, and no one knows better
how to prize this feature, than the refined
man. Through it is fostered, not only the
spirit of union, but that of fraternity and
equality."

"During university life, there exists no
difference of position, no rank, no prerogatives.
Here, only a man's ability is taken
into account, and this is the true basis of
equality and fraternity. Guard against de-
luding these words, which are the stars to
light a dark night. College life should not
be merely a period of enjoyment. The clear-
sighted man will here find serious things be-
fore him. I don't mean examinations, but
the knowledge of the fact that one must learn
to seize true happiness, a happiness which
the storms of the world cannot destroy, which
cannot use itself up in its own enjoyment; a
happiness which lies in work, and work, not
for one's self, but for others. It is in this
sense that the seriousness of life begins in
college."

"One is accustomed to say to students:
'You are the future of the nation;' but you
have no right to take this word in its full
measure. Other strata of the people have
part in the life of the state, and work for the
good of the whole; yet, as educated men, in
great part, is the saying true, and I call upon
you, young men, in so far as you are the
German nation's future, to see to it that this
future be one of joy, so that, should war
again break over us, the victor in the struggle
would not be the nation which has the greater
physical power, but that one with who people
the greatest measure of morality and
courage is to be found. I drink to the
German Leipzig students, who shall realize
this ideal!"

But it was not the University that
was prominently brought forward on this
festal evening.

Aside from the record which makes
the German heart respond, as through
magic, at the name of Bismarck, the
near approach of his birthday and the
completion of his fiftieth year of ser-
vice to the German state, awakened
fresh enthusiasm with every allusion to
this famous general. It would indeed
be hard to tell, which received greater
honor at this national festival, the
prince of military leaders, or His Maj-
esty, William I. One could scarcely
believe that he was listening to the
praises of one who in 1862 declared him-
self "the best-hated man in all Europe."

After a fine eulogy, which represented
him as the architect of the beautiful
house, built by the people and owned
by the Emperor, and through whose
creation every honest German might
live and prosper, a "salvander" was
drunk in his honor, and the fact immedi-
ately telegraphed to His Princely
Highness.

We looked at our watches; it was
past midnight; and even though they
were singing "Heil der Germania!"—
to the tune to which we involuntarily
hummed, "My country, 'tis of thee"—
we concluded that we were not suffi-
ciently denationalized to celebrate the
victories of any foreign nation at so
late an hour. We turned away from the
gay assembly, whose showy regalia was
now but dimly seen, through clouds of
incense, full of glad sympathy, born of
a mother country whose watchword is
"union," that united Germany had
found, in a common interest against
common foes, a strength which in 1806
was so nearly fatally and finally lost,
and in 1871 so triumphantly recovered.

Great as was the interest centred in
a national celebration, Leipzig, which has
been the temporary home of Goethe, of
Lessing, of Schiller, of Jean Paul, of
Theodor Körner, possesses naturally
more literary than political associations,
and the grave Dons of the University
seemed, after all, much more at home,
two evenings later, when in the Theatre-
hall of the Crystal Palace, they met, with
all the lovers of learned lore, to honor
the one-hundredth anniversary of the
birth of Jacob Grimm. Who that has
learned memories of Dornö-chen and
Schneewittchen, Haus in Glück and As-
chenputtel, would not have been eagerly
hastened thither?

An address, fully an hour in length,
was delivered on this occasion by Prof.
Dr. Zarncke, of the University, show-
ing how deeply and in how many ways
Germany is indebted to the gifted Ja-
cob and Wilhelm Grimm. The "double
singleness," in which this charming
brother-pair lived, was admirably por-
trayed. Said the speaker: "Not only did
one parlor and one library serve their
needs, but if one lay ill, the other
could never be persuaded to leave his
side, while the children of Wilhelm,
who later married, were so beloved of
their Uncle Jacob, that they were accus-
tomed to distinguish them only as 'Papa
A' and 'Papa B.'"

Recalling the fact that Robinson
Crusoe, that mere beguilement of
Dele's weary hours, stands to-day as
the best known of his works, one could
readily believe the orator, when he said:
"Did we know the brothers Grimm
only through their family life, and the

Märchen, that have become 'household
tales' throughout the world, their
names would still be forever graven on
our hearts. But it is through them
that our inextinguishable possessions were
reclaimed from the mythical past, un-
harmful by the school of Armin and
Brentano. How could Germany have
afforded to lose these wonderful sagas
and traditions!"

A fine tribute was also paid to Jacob
Grimm, who, as Samuel Johnson to the
English, became to the German language
its great lexicographer. To one, at
least, in that audience it was a revelation
to hear these essentially literary men
viewed as national patriots, playing a
political role in 1837, which cost one his
professorship and the other his popular-
ity for many years.

Prof. Zarncke closed his noble oration
with the words: "Our people know well
that Jacob and Wilhelm Grimm they
possess a rare treasure, which it is a
duty to hand down from generation to
generation."

Later, short addresses eulogized the
teacher and professor, and the literary
festival closed, as I am prone to think a
German festival is predestined to do,
with the drinking of the healths of the
speaker, of the Crown Prince, of the
Emperor, and of "die deutsche schöne
Universität, Leipzig."

Leipzig, Jan. 28, 1885.

"DE MASSA OB DE SHEEPFOL!"

The following poem is by MISS RACHEL
LITZKE, author of "Cape Cod Folks." "Without
regard to its dialect," says a critic, "it is one of
the most beautiful poems in the English language."

De massa ob de sheepfol!
Dat guerd de sheepfol bin,
Look out in de gloom'n' meadows
What de long night rain bein—
So he call to de hie're'n' shepa'd,
My sheep, is dey all come in?

O, den says de hie're'n' shepa'd,
Dey's come, dey's black and thin,
And some, dey's 'po' o' weasels',
But de res' dey's all bring in.
Den de massa ob de sheepfol
Dat guerd de sheepfol bin,
Look out in de gloom'n' meadows,
What de long night rain bein—
So he lew de ba's ob de sheepfol,
Cain't see, Come in, Come in,
Cain't see, Come in, Come in!

IMPRESSIONS OF THE SOUTH.

BY REV. A. M. MUDD.

FIRST PAPER.

An excursion South in December last,
made a deeply interesting impression
upon my mind, and if I succeed in trans-
ferring somewhat of that interest to the
reader, it may pay for the personal of
these sketches.

With a good traveling companion I
left Boston just in time to sit at the city
window and see some of the most pic-
turesque of New England scenery by the
light of a full moon, as we passed
through southeastern Massachusetts and
Connecticut. The homes of towns and
villages, and those isolated on the hills-
ides, river banks and in the valleys, as
they seemed to glide swiftly by, left a
pleasant impression of cosy comfort,
surrounded everywhere with the evi-
dence of busy industry.

At 7 A. M. we arrived at Philadelphia.
The following night was spent at Ha-
gerstown, Md., and the next day brought
us into the wonderful scenery of Shenan-
doah Valley, Va. The Blue Ridge on
our left, and the Alleghany Mountain
on our right, presented an ever-
changing panorama of impressive grand-
eur and beauty. The Blue Ridge made
me think of a continuous line of
mountain heights, not yet of sepa-
rate mountains marking the same
course. The Great Landscape Maker
may be conceived as making first a wide
plain, whose general trend is south-
west, and then with divine artistic skill,
dotting this plain with wooded moun-
tains of ever-varying form and position
—now several rounded and joined at the
base, then for many miles a ridge with
craggy sides and top, while here and
there isolated peaks rise far above the
others, like lone watch-towers of the
vast panorama. From the top of these
peaks the railroad train must look like
a mighty painting reptile, now showing
along at the bottom of a ridge, then
gliding through an opening, and wind-
ing round the base of the isolated cones,
or suddenly disappearing into a seem-
ing rent of an otherwise solid rocky
barrier.

The afternoon of the second day's
ride brought us to the lonely looking
station of the Natural Bridge. There
was no village, nor scarcely a human
habitation in sight, but nature in silent
and solemn mountain grandeur on
every side. A ride of about three miles
brought us to one of the three hotels
visiting this, one of the greatest won-
ders of the world's Wonder Builder. A
few minutes' walk down the mountain
side through a wild but beautiful glen,
brought us to the foot of Cedar Creek, whose
waters run beneath its arch, but were now a
mere rivulet. There was awe-inspiring
grandeur in the sight before us. God
was felt as well as seen in this impress
of His hand! The arch before us is 185
feet high, and the whole height of the
ridge 215 feet. The thickness of the top being
thirty feet. Solid abutments of stone
are upon either side. The average
width of the arch is about seventy-two
feet, and the width of the roadway at
the top, thirty feet. The bridge con-
nects two of five round-top mountains,
and from the earliest settlement of Vir-
ginia there have been connected with it
many deeply interesting historical inci-
dents. The discriminating scientists
are reported not to be able to discern any
evidence of blocks of stone which the
great Architect and Builder put to-
gether to form this stupendous whole. It
is without seam throughout—it is one
solid rock! We went through the arch
below, scrutinizing it from various

points, and went upon the roadway at
the top and looked down from the dizzy
height into the vast chasm. From every
point the best impressions were
deepened. Awe-struck the beholder in-
voluntarily inquires, What agencies have
wrought this? Is it an upheaval of a vol-
cano? Science answers, no! Was it
wrought by a mighty water-course
through the friction of countless ages?
No; its history is unwritten and incon-
ceivable. We can only say in the lan-
guage of one of its poetic visitors:—

"All hail the mighty Architect divine
Who is, and was, and shall forever be!
Science is silent! Art itself is dumb!
We know not how, nor why, nor when
This work was done. We only know
It is; and we must wonder and be still."

More ever-varying mountain scenery
constantly delighted us in our rapid run
from the Natural Bridge depot to Chat-
tanooga, East Tenn. Careful observa-
tion from many points of this finely-
located city, gave us the first of our fa-
vorable impressions of all the great
southern cities which we visited—im-
pressions which grew more distinct as
we progressed. We refer to the evi-
dent progress the South has recently
made, and is making everywhere, in
manufactories and general industrial in-
terests. Familiar as we are with New
England manufacturing villages, one
section of Chattanooga might have been
taken as belonging to them. Atlanta,
Ga., New Orleans, and Charleston, S.
C., and other great centres gave us the
same impression. Success to Southern
industries!

Our Girls.

MISS RACHEL'S INFLUENCE.

BY KATE SUMNER GATES.

CHAPTER II.

A BUNDLE OF LETTERS.

GRACE EDWARDS TO HER MOTHER.

MY DARLING MOTHER: O mamma,
how I wish that I could see you to-
night, and tell you what has happened
to me, and yet I do not know that I
could tell you all, even then. But I do
hope, if God spares me, that I may
show you and all about me by my life
that a real change has taken place with-
in me.

You know, mamma, that a long time
ago I gave myself to Christ and prom-
ised to love and serve Him all my life.
I think that I meant it then, but you
know how the world and its gayeties
and pleasures have taken up all my
time and attention. I have let the self-
ish pursuits of pleasure, which has
after all, proved unsatisfying, crowd
out all that makes life worth living. I
knew it, but I would not let myself
think about it.

Yesterday we went off for a whole
day on the mountain. Ralph wanted to
go for specimens, and Marion wanted
to go sketching, so we all went. We
had just the pleasantest time—we al-
ways do, you know; but before we were
aware of it, a heavy shower was upon
us, and we had only just time to reach
a little house on the mountain-side.

It was terrible, mamma, and right
over our heads. I did not ever expect
to see you again. I cannot tell you how
I felt. I saw all my wretched, useless,
wasted life. It reminded me—I thought
of it even then—of that beautiful blue
brocade that Aunt Penelope gave me
for my doll's dress when I was a little
girl. You were going to cut and make
it for me, but like a naughty, foolish
child I took it when you were gone,
and instead of Sylvia's having a beauti-
ful dress, she had nothing but a poor,
wretched botch. Mamma, God gave
me such a chance. I might have made
my life so much, but I took it into my
own hands, and just wasted and spoiled
it.

The lady that gave us shelter was so
good, but how ashamed it made me feel
to look at her. I know she has not
wasted her life as I have mine. There
wasn't a particle of fear in her face, and
it was so serene and peaceful. When
the lightning struck right at the door,
she knelt down and prayed. God was
there in His awful, terrible power to
me, but she was not afraid, because she
loves and trusts Him. God isn't a ter-
rible being away off, to her, as He is to
me, but He is her Heavenly Father close
beside her all the time, loving her and
helping her about everything, and he
says she knows that He will take care
of her because He has promised for
Christ's sake. She tries to please
Christ in everything she does, for she
believes that He knows and cares.

Marion and I staid there that night,
and she talked a long time with us. Be-
fore I went to sleep, I gave myself back
to God. I prayed that I might live the
rest of my life for Him. The silk that
Aunt Penelope gave me for my doll was
spoiled, and she had no more for me.
God did not take my life from me; He
opened my eyes instead; and oh, I do
hope and pray that with His help I may
make a better and nobler use of what is
left to me! I can never, never forget
Miss Rachel. If I could only help some
one as she has helped me!

Your loving
GRACE.

RALPH IRVING TO HIS FRIEND.

DEAR WILL: You may be surprised
at the contents of this letter. You
may think that I am over-excited, and
will change my mind, but I tell you
truly, Will, I have never in my life been
more in cool earnest than now.

You know how I have looked upon
all professions of Christianity; they
have seemed to me false and useless. I
watched professing Christians closely,
and I failed to see that there was any
difference between them, unless, indeed,
they were even more miserable than the
rest of us because of the conflicting
forces within them. They reminded me
often of those weak-minded politicians
who keep themselves constantly in hot
water by trying to serve two opposing
parties.

Of course I found a few exceptions,
but those, I concluded, credited to re-

ligion what was due only to their own
nobility and earnestness of character.
But I have been shown my mistake;
there is something real and true in this
religion of Jesus Christ. His service
leads one to a nobility, purity and ear-
nestness of character that no human
moral can attain of itself. And to
some this crucified Saviour is a real,
living, personal friend and helper; as
real and unspakably dearer than any
earthly friend.

Shall I tell you how I found it out?
We four—Tom, Marion, Grace and
myself—were caught in a terrible storm
the other day, and sought shelter in a
tiny little house all by itself on the
mountain-side. I wish that you could
see the lady of the house. Miss Rachel
Cook is her name, I think. Her face
struck me at the first. She must have
been plain even in her younger days,
and now, in her middle age, when the
inevitable wrinkles have come, her hair
has thinned, her eyes lost their bright-
ness, and the freshness disappeared from
her face, she is, of course, plainer
yet; but, after all, hers was the most
attractive face I ever saw.

I cannot tell you what it was, but you
know the Bible tells how Moses' face
shone. Will, I actually believe that
that plain, unpretending woman, un-
learned in the eyes of the world, lives
so near to the Lord that, like Moses,
though she withers now, her face shines.
The shower was terrible. I am not
given to fear, as you know, but we
were truly in great danger, and sitting
there in the midst of that awful display
of God's power, with that woman's face
before me, it flashed upon me that, in-
stead of looking at the Perfect Pattern,
I had criticised only the poor, weak
copies; and because they were faulty, I
had foolishly declared that there was no
truth.

Henceforward I will strive to follow
the Perfect One, and may God help me
to grow more and more like Him every
day! We have been united in every-
thing from our childhood up. Shall we
not walk this upward path together,
Will?
Sincerely,
RALPH.

TOM LANE TO HIS MOTHER.

DEAR LITTLE MOTHER: Your prayers
are answered at last, and your boy has
taken time to think.

In the first place, was that awful
shower in the summer. I wrote you
about it, you know. I confess it stirred
me to the very depths of my nature;
there seemed to be, and indeed there
was, between us and death; and I was
not prepared to die. I had had time
to think about it, you know. I prom-
ised then, if the Lord spared my life,
that I would think about it.

But somehow, when the storm was
past, it did not seem so necessary to
decide the question directly. I meant to
some time surely, only not just now.
I am inclined to think that I should
have succeeded in lulling my conscience
to sleep again if it had not been for that
dear old Miss Rachel. She hasn't the
romantic idea of it, but she is just
grand! I saw considerable of her after
the storm, and heard more, and I feel
like the smallest kind of a pigmy beside
her. I had not even dreamed that life
held such possibilities.

What has she done, you ask? Nothing
—only lived so that her whole life
is a testimony, more eloquent and for-
cible than words, to the beauty and
beauty of Christ's service. She is
a constant inspiration to one, who is so
helpless, so useless, so Christ-like; but
I have found out one thing, she never
only just happened to be so; it has been
the work of years of struggle.

But if I am willing to work night and
day, if I need, for my diploma, shall I
shrink back disheartened because I must
struggle for the crown of life? Indeed,
I will not. And if ever my life can be
to any one one-half the inspiration that
hers has been to me, I shall feel that I
have not wholly lived in vain.

Yours,
TOM.

MARION ESTERHORN TO GRACE EDWARDS.

DEAR GRACE: I have found Him. I
have cast my unbelief and doubts away,
and found peace at last.

It all came about through that dread-
ful shower on the mountain last sum-
mer. I could not help admitting that
dear Miss Rachel was trusting no illu-
sion; it could never have so upheld and
strengthened and influenced her, had it
not been. There was a God. He heard
and answered her, and on, how I longed
to find and know Him also! At first I
could only pray that that poor dou-
ting of one of our friends, help Thon
mine unbelief! Pitifully, lovingly and
tenderly He did. With my whole heart,
mind, soul and strength, I believe and
love Him. I shall never cease to be
grateful that the Lord guided our foot-
steps to Miss Rachel's door.

Lovingly,
MARION.

Miss Rachel lived her quiet life among
the hills. "The dear Lord knows best,"
she said to herself over and over again.
"If I had been worthy to work in His
vineyard, if there had been anything
such a plain old body as I could have
done. He would have given me the
chance. Maybe there wasn't room for
him, but perhaps He accepts the willing
spirit."

Out in the world Grace Edwards lived
an earnest, consistent Christian life,
testifying in many a gay circle, by her life,
of the Master whom she loved and
served.

"She gets at the best of everybody,"
they said of her; "and somehow she
lifts one up. I feel different just for
seeing her."

Marion's dream was fulfilled, but
mind and heart and pen were conse-
crated now, and the messages they sent
far and wide were earnest and helpful.

"He is a power for good," they said
of Ralph Irving.

And Tom Lane, going his busy
rounds, had words of cheer for the sick
and suffering, words of support and
peace for those going tremblingly into

the valley of the shadow of death, and
to the sorrowing he spoke of heavenly
comfort.

Miss Rachel had never left her quiet
mountain home, but the influence of her
life has reached, nay, more, is yet reach-
ing, and continues to reach, far out into
the busy world.

"All good is eternally reproductive." Can
any one estimate the power of a
pure, true, Christ-like life?

"In the morning sow thy seed, in the
evening withhold not thy hand, for thou
knowest not whether shall prosper, this
or that, or whether both shall be like
good."

ST. PAUL'S DOXOLOGY.

BY WM. JAMES.

"I am now ready to be offered, and the time
of my departure is at hand."—Titus, ii. 6.

See God's grand old her lying
In the Roman dungeon dim,
Peter's dim, and dark surroundings,
These do not dispirit him;
But like a bird in cage imprisoned,
Still his song is sweet and clear:
"I am ready to be offered;
My departure draweth near."

"In the cross of Christ I glory,"
Earth's "afflictions I count light;"
This world's battle-field I'm leaving,
I have fought a glorious fight;
And the faith to me committed
By the Lord in days to go by,
I have kept; and there awaits me
In the mansions of the sky

Faithless crown of brighter glory
Than earth's monarchs ever wore;
Christ shall give, and I shall wear it,
In that world forevermore.

"Not for me alone," but for others,
He doth lightenest crown prepare;
"All who love the Lord's appearing,"
Shall with Him his glory share.

Sing, ye saints, the conflict's ended;
Sword and shield are laid aside;
Soon beyond the reach of sorrow,
I shall with my Lord abide.

In the cross of Christ I glory—
This my hope in death shall be;
Be it on your wings, ye breezes,
Jesus Christ sustaineth me!

THE LITTLE FOLKS.

SCAMP'S BIRTHDAY PARTY.

Yesterday was my birthday; at least,
my master said so. I only know I had
a great time, and like birthdays. For
some time my master had been writing
notes and sending them around. I went
with him when he took them, and they
always went to houses where there were
lots of little dogs. Yesterday after-
noon, right after dinner, my master took
me upstairs and began to put on my new
pug-dog harness. It is all gay with rib-
bons and bells. Then they put on "My
Surprise." It is a sort of cover, which
for all inside and out.

Well, then we went downstairs. Soon
the door-bell rang, and a little girl came
in with a dog in her arms. She spoke to
my master's sister and to my master,
and made the little dog shake paws with
me. Pretty soon some more little girls
and little boys came in, and all had dogs
with them. My paws got very tired
shaking with them all.

And by and by the door-bell stopped
ringing, and I was glad, for I never saw
so many dogs together in all my life.
Some were pug-dogs, some were terriers,
and in fact all sorts of little dogs.
We were running all about the room,
when the door opened, and in walked

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, February 24.

General observance, yesterday, of the anniversary of the birth of Washington.

Desperate and fatal fight on a Texas railway train. U. S. Marshal Gosling killed, and Deputy Manning seriously injured, by two prisoners who were conveying to San Antonio.

The British ship "Pomah," with troops for the Sudan, in a disabled condition off Saint Ives.

Wednesday, February 25.

Sudden collapse of the dye house of the Lowell Manufacturing Company, Lowell, situated on the brink of the Middlesex Canal. Remarkable escape of seventy employees.

Long Island threatened with a coal famine unless the ice embargo is soon relaxed.

Passage of a meteor of enormous size over the city of Victoria, B. C., in appearance like a mass of molten iron.

Thursday, February 26.

A boy shot and instantly killed by the captain of a canal boat in New York, for snow-balling him.

Occurrence of a collision between two passenger trains on the Illinois Central railroad near Chebanse, Ill. One man killed and eight or ten wounded.

A record of 62 alarms of fire in Philadelphia within twelve days. Twenty-eight people burned to death, twenty-three seriously injured, and \$600,000 worth of property destroyed.

Prevalence of the dreaded kamias winds in the Sudan, the men and horses suffering terribly.

Friday, February 27.

Incoming ocean steamers report passing very large icebergs.

Kind of the Lowell carpet strike.

Three men killed and several fatally wounded by a terrible explosion at the Royal School of Gunnery at Shoeburyness, England.

Closing of the Congo Conference in Berlin.

The steamer "City of Chester" off Queens-town in a disabled condition.

Saturday, February 28.

The Swedish steamer "Norden" ran into and sunk by the English steamer "Cumberland." Twenty-one persons on board the "Norden" drowned.

The explosion at the Royal School of Gunnery at Shoeburyness, Eng., caused by the impudence of a gunner.

Destruction, by fire, of the National Theatre building at Washington.

Monday, March 2.

Forty-eighth anniversary, yesterday, of the pastorate of Rev. Dr. Bartol at the West Church, this city.

Gen. Grant reported as critically ill with an incurable cancerous affection of the tongue.

Issuance by President Arthur of a proclamation for the convening of the United States Senate in extra session on the 4th inst.

The hills between Korti and Gakdul still infested by marauding Arabs.

Arrival of the overland steamer "Ritipia" from New York for Glasgow, at Greenock, Scotland.

Wreck of a large house at Comanza, Italy, by the fall of a floor, sixty persons being more or less severely injured—twenty fatally.

many opportunities to see Southern "plantation life" at different landings. While in New Orleans, the steamer, which is the newest and most elegant boat of the St. Louis and New Orleans Anchor Line, will be stationed in a central and convenient part of the city. A circular giving full details of this delightful excursion may be had by addressing W. Raymond, 240 Washington Street, Boston.

The following is taken from a lecture delivered by Mr. Gregory, at Rowley, Mass.: "In regard to commercial fertilizers, having spoken in a general way, let us advance a step towards the Stock-bridge theory. This, as you well know, is that by analysis they find that each plant has certain elements and combines them in certain proportions, so that, if it feed those elements in the same proportions, I get that crop, increasing them as the crop wants them. So Professor Stockbridge makes a formula to apply to different crops. Now that is general I endorse. I think that in general he is correct. We all know that certain crops like wheat, and thrive on them. Certain crops are especially hungry for ammonia. We know that different crops like different proportions of these elements." We understand Mr. Gregory has used the Stockbridge Manures with good success.

To poison a well is one of the worst of crimes. It is worse to poison the fountain of life for one's self and for posterity. Often by carelessness, or misfortune, or inheritance this has been done. Ayer's Sarsaparilla goes back of the symptoms, picks up these impure seeds from the blood, the vital stream, and restores appetite, strength and health.

Sickly children and infants grow strong and ruddy under the use of Liebig's Cocoa Biscuit Tonic.

Captain Mitchell, of the bark Antiole Sala, New York and Havana trade, came home in May, entirely broken by rheumatism. He went to the mountains, but receiving no benefit, at his wife's request began to take Hood's Sarsaparilla. He immediately began to improve; in two months his rheumatism was all gone, and he sailed in command of his vessel a well man. Hood's Sarsaparilla will help you. Sold by all druggists.

Five years ago my life was a dread all the time from Heart Disease, since using DR. GRAY'S HEART REGULATOR the English language would fall me in telling the good I received.—Kate Minsgrove, Columbia, Ind. For sale by druggists at \$1 per bottle.

Many influences combine to make the hair crisp, lustrous, thin and gray. The best dressing and restorative is Parker's Hair Balsam.

From Dr. E. S. Uford, pastor Baptist Church.

"EAST AUBURN, ME.

"Adamson's Botanic Balsam is truly a specific. My lungs and throat were in an inflamed and almost congested condition, from which I have been cured by the use of Adamson's Balsam."

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HEALTHFUL VIGOR FOR THE GIRLS.—Mrs. Livermore says, in one of her lectures on girls, "I would give to girls equal intellectual and industrial training with boys. Yes, and give them equally good health too." When your girls are suffering from paleness and debility, it is a sign that their blood is poor and thin, and that they need Brown's Iron Bitters. The only preparation of iron that can be taken safely. Miss Barton, Chestnut Street, Louisville, Ky., says, "Brown's Iron Bitters cured me of rheumatism when everything else had failed."

Rev. H. A. Jones, Hampden, Mass. to J. J. Pike & Co., Chelsea, Mass. "I can tell you of some wonderful results from the use of your Centennial Salt Rheum Salve."

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